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A SUGGESTION TOWARD A RATIONAL BIBLE-SCHOOL CURRICULUM.

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THIS paper aims to present some suggestions looking toward a solution of the problem of a rational curriculum for the Bible school. That this is an important problem no thoughtful person will deny; that it is one which has been very largely neglected by educators is only too apparent, even to the superficial student of Sunday-school work.

When we consider the fact that the religious instruction and training of children have to a very great extent been given over by parents to the Bible school, and that into these schools, established in every hamlet, village, town, and city of our land, are gathered from Sunday to Sunday more than twelve millions of scholars, the importance of the problem of providing such a course of training as shall produce the best moral and spiritual result becomes evident. That this field, white already unto the harvest, ought to attract the attention of our educational experts is a matter requiring no proof; that it has not at the present writing attracted to any extent such expert attention is a matter for wonder. The writer desires to put forth, in a tentative way, a curriculum in outline, in the hope that it may not only prove stimulating and suggestive to those who are already students of the subject, but that it may also attract many others to the study of the problem.

In the preparation of any Bible-school curriculum a number of principles, long recognized in secular school work, must be kept in mind. The first of these is that there must be a gradation in the matter presented as well as in the method of its presentation. That the same material should be presented to all scholars of the Bible school, young and old, with only a difference in the mode or method of treatment, is a fallacy which has hindered progress for many years. Another principle is that the course must be organic, the work in each department of the school having a close relation to the work in the

next higher and lower departments. Just as the work of the kindergarten must relate itself accurately to that of the primary school, and the primary work to that of the grammar school, and so on to the university, so must the work of the primary department of the Bible school relate itself to that of the junior department, and that of the latter to the intermediate, and so on to the adult department. Where this principle is lost sight of in secular school work there is loss of energy; where the same conditions prevail in the Bible school there is a similar loss. The last principle is that the course must be comprehensive, a system which shall include all the elements essential to an understanding of the divine revelation to man.

The sources of material for such a course are abundant and would include God's revelation to man through nature, the Bible, human character, missionary history, and religions other than the Christian. That all of these sources should be drawn upon will be clear if we keep in mind the real purpose of the Bible school—the formation of the highest type of Christian character. The Bible school, although called a *Bible* school, is not primarily for the study of the Bible; such study is only a means to an end, and should be supplemented by a study of such other revelations of God to man as will aid in the ultimate purpose of the school—character formation.

The conditions under which the work in the average school must necessarily be done, and the many limitations to that work, must be kept in mind by the student in all attempts to apply accepted educational principles to the Bible school. But realizing to the fullest degree the hard conditions imposed, and the many limitations presented, there seems to be a great opportunity at the present time to do a much better, more thorough and permanent work in our Bible schools than has ever been done in the past.

The great majority of the schools are divided into at least three departments, the primary, intermediate, and senior or adult. The larger and more carefully organized schools are usually divided into five teaching departments: (1) the primary, five grades, age of scholars four to nine years; (2) the junior, four grades, age of scholars nine to thirteen years; (3) the intermediate, four grades, age of scholars thirteen to seventeen years; (4) the senior, four grades, age of scholars seventeen to twenty-one years; and (5) the adult, including all from twenty-one years of age upward. This classification will be followed in the present paper.

PART I.

CHILDHOOD PERIOD. THE PRIMARY DEPARTMENT.

In this department there would be five grades, the first two, A and B, forming the kindergarten section of the department, and the last three, C, D, and E, the primary section.

The interests¹ of this period are centered in natural phenomena, motion, animals, and in the use and action of objects rather than in the qualities of the same. The greatest literary interest seems to be in fairy and folk-lore stories, the actions and names of the actors being the center of attraction. There is a general interest in matters theological by the age of seven, the child's conceptions being anthropomorphic and sensuous. The interests of the early part of this period seem to call for the presentation of material drawn from nature rather than from the Bible, and presented in such a way as to lead the child's mind naturally to God as the creator and preserver of all things. In the latter part of the period, when the home means more to the child, another aspect of God, the fatherhood of God, may be simply presented. For this presentation, bearing in mind the dominant literary interest of the child, the material would be drawn largely from the Old Testament.

The following course for this department is suggested. The outline for the first primary year, Grade C, is given in full, and the lessons for the first section of that year are presented as a suggestion in the line of teacher's helps, and also to illustrate the method of developing a topic.

PRIMARY COURSE.

1. Basal principles.
 - a) Course *topical*.
 - b) Selected moral-religious truths.
 - (1) Organically related to one another—series.
 - (2) Graded to meet the needs of the children.
 - (3) Adapted to the interests of childhood.
2. Sources of material.
 - a) Grades A and B—kindergarten section—four to six years of age.

Nature—first interest ; greatest interest ; easiest road to God.
 - b) Grades C, D, and E—primary section—six to nine years of age.

Nature.

Bible—Old and New Testaments.

Missionary history.

¹See the studies of SULLY, DAVIS, BARNES, HALL, SHAW, MRS. BARNES, and BROWN.

3. General outline of courses.

a) Grades A and B. General subject : God the Workman. All nature revealing God's : (a) power, (b) wisdom, (c) love, (d) rule ; which serve as a basis for : (a) reverence, (b) trust, (c) love—thankfulness, (d) unity and obedience.

b) Grades C, D, and E. General subject : God the Loving Father.

(1) Grade C. God the Loving Father—providing for his children's needs.

Sec. 1. Providing care. Lessons : (1) Caring for all nature. (2) Caring for Elijah. (3) Caring for Moses. (4) Caring for Ishmael and Hagar. (5) Caring for many people—story of the Israelites in the wilderness. (6) Caring for us. (7) Helping God care for all. (8) Review.

Sec. 2. Providing help. Lessons : (9) Unseen helpers. (10) Helping Peter. (11) Helping Naaman. (12) Helping the Shunamite widow. (13) Helping the many—story of Israel at the Red Sea. (14) Helping us. (15) Our helping others. (16) Review.

Sec. 3. Providing protection. Lessons : (17) Protecting Daniel. (18) Protecting David. (19) Protecting Joseph—in Palestine. (20) Protecting Joseph—in Egypt. (21) Protecting many—story of the clouds at the Red Sea crossing. (22) Protecting us. (23) Our protecting others. (24) Review. (25) The twenty-third psalm—taught and memorized.

Sec. 4. Providing a home. Lessons : (26) Elijah taken home. (27) Moses taken home. (28) The home beautiful. (29) Who shall live there. (30) A home for all. (31) Jesus going before. (32) A home for me. (33) Review.

Sec. 5. Providing a guide-book. Lessons : (34) The need of a guide. (35) Moses guiding the people. (36) Samuel guiding the people. (37) Beginnings of the guide-book. (38) Completion of the guide-book. (39) A guide for all. (40) A guide for me. (41) Review. (42) The Lord's Prayer—taught and memorized.

Sec. 6. Providing a helper. Lessons : (43) The coming of the helper. (44) Early life of the helper. (45) Helping the needy—forgiving. (46) Helping the needy—guiding. (47) Helping the needy—strengthening. (48) A helper for all. (49) My helper. (50) Review.

The other two Sundays of the year are given to an Easter and a Christmas lesson.

(2) Grade D. God the Loving Father—providing wise laws for his children.

Sec. 1. Laws concerning the child's self.

Sec. 2. Laws concerning the child's relations to others.

Sec. 3. Laws concerning the child's relations to God.

In these three sections there would be presented some of the homely but most important ethical truths, and their application to the child life indicated; also, some of the simpler truths concerning God and his children's attitude toward him.

- (3) Grade E. God the Loving Father—providing guidance and help for his children.

Sec. 1. The teachings of Jesus.

Sec. 2. The works of Jesus.

These two sections should be woven together in the teaching, not separately presented.

Memory work of the various grades: Grade C, the twenty-third psalm, the Lord's Prayer; Grade D, the Ten Commandments (shortened form); Grade E, the Beatitudes.

4. Teachers' outlines for the first section—Lessons 1-8. Grade C.

Lesson 1. Caring for all nature.

Lesson material: For story—Gen. 1:1, 31; 2:1-3; Ps. 104:10-24; Gen. 8:22; 9:12-17. For study—Gen. 1:1-31; 2:4-25.

Illustrative material and suggestions: Pictures—"By the River Side" and "The Shepherdess," by Le Rolle; "The Sower" and "The Rainbow," by Millet; "Forests," "The Song Sparrow," "The Gray Squirrel," Nature Study Publishing Co. Blackboard—Draw a circle for the "great round ball on which we live," and print the memory verse around it.

Connecting links: Review (by questions so far as possible) enough of the work of the preceding grades to revive the memories of God's power, wisdom, and love in caring for the birds, the flowers, the animals, etc. In these other classes (Grades A and B) you have learned about the power, wisdom, and love of God as seen in nature, as you have studied the birds, the flowers, the animals, the trees, etc. Now we are to learn more about God through the beautiful stories which we have about him in the book called the Bible. Today we have the story of a wonderful promise God made to man—a promise about his care for all the world.

Preparation: Question as to the child's love for growing plants, for birds, animals, etc. His love shown by the care given them. When a new pet is given do we promise to care for it? Do we always keep the promise? Ought we to keep it? We have a beautiful story today of a promise God made to man long, long ago, which he has kept perfectly all these long years. And he has given us something to help us remember the promise.

Presentation: Present the story matter in the following detail:

- (1) God the creator. (a) Making the heavens and the earth. (b) Everything pronounced good. (c) Resting and blessing the seventh day.

- (2) God caring for all things. (a) Providing springs to supply water. (b) Providing grass for the cattle. (c) Providing homes for the birds and animals. (d) Providing food for all.
- (3) God's wonderful promise of care. (a) The promise—seed time and harvest to continue. (b) The promise made for all—men and animals. (c) The rainbow—a memory sign for us. (d) God's goodness in thus promising. (e) God's faithfulness in keeping the promise.

Desired results (impressions): Reviving of the impressions gained in the two preceding Grades A and B, concerning God's power, wisdom, and goodness. A crystallizing of these impressions into the one impression—God's care for all things. A strengthening of the child's trust in God's promises. The rainbow now a phenomenon with meaning.

Memory verse: "The earth is full of the lovingkindness of the Lord," Ps. 33:5b.

Lesson 2. Caring for Elijah.

Lesson material: For story—1 Kings 17:1-16; James 5:17, 18. For study—Heb. 11:32-34; 1 Kings 18:2b-6; 19:1-8; Gen. 41:29-31, 46-49, 53-57; "Men of the Bible" series, *Elijah*, pp. 19-39; *Hours with the Bible*, by Geikie, Vol. III, pp. 47-50.

Illustrative material and suggestions: Pictures—"Elijah Fed by the Ravens," by Allston; pictures of ravens. Blackboard—Sketch scene at Cherith—mountains, trees, brook, etc.; sketch scene at Zarephath—walls and gate of the city, path leading to the gate, etc.

Connecting links: We have seen how God cares for the birds, animals, flowers, and all nature. We have a story today showing how God cared for one of his servants, a man named Elijah.

Preparation: Recall the picture of the birds bringing food to their young. God teaches them to do this. He also provides the food for them. He also provides food for man. Sunshine and rain needed to supply man with food. Results if the rain stops—a *famine*. Our story today about a time when the rain stopped—a time of famine, and how God cared for one of his servants during that time.

Presentation: Present the story matter in the following detail:

- (1) Elijah the messenger of God. (a) General appearance—dress, looks, etc. (b) Sudden appearance before King Ahab. (c) The message from God to the king. (d) Why the famine was to be sent.
- (2) The famine—description.
- (3) God's care for Elijah during the famine. (a) At the brook Cherith. Elijah obeys God and camps at the brook Cherith. The brook furnishes water. The ravens—*sent by God*—bring food. Elijah's trust—God's care. (b) At the city of Zarephath. Elijah obeys God and journeys to Zarephath. The poor widow

and her trouble. Elijah's request and the woman's answer. The promise of God through Elijah his messenger. The promise kept—Elijah and the poor widow cared for. Elijah's trust—God's care.

Desired results (impressions): Reviving and deepening of the impression of God's control of all things; his power to do all things; uses the raven to do his will. God loved Elijah; Elijah trusted God; God cared for Elijah. God's love the same today as in the time of Elijah. We must trust as Elijah did.

Memory verse: "The Lord is good," Ps. 34 : 8.

Lesson 3. Caring for Moses.

Lesson material: For story—Exod. 1 : 22—2 : 10; Acts 7 : 17—21; Heb. 11 : 23. For study—Exod. 1 : 8—20; Matt. 2 : 13—15, 19—21; 2 Kings 11 : 1—3; Ps. 33 : 10—22; "Men of the Bible" series; *Moses*, pp. 1—20.

Illustrative material and suggestions: Pictures—"Moses Hidden by his Mother," by Düsseldorf; "Moses Found by Pharaoh's Daughter," by Shopin; "The Finding of Moses," by Delaroche; "Moses Exposed on the Nile," by Perrault. Blackboard—Print the memory verse in neat lettering and uncover when needed.

Connecting links: Review last lesson. We have seen that God cares for men—for his messengers. But God also cares for others. Our story today is how God cared for a little baby boy.

Preparation: Recall home life and scenes. The baby in the home. The mother and father, brother and sister, love for the baby. The parents watch over the baby, care for it, and protect it from all harm. Our story today is about a little baby boy and the wonderful way in which he was kept from harm.

Presentation: Present the story matter in the following detail:

- (1) The Hebrews in Egypt. (a) Their great numbers. (b) Their heavy burdens; at work for the king. (c) The king's wickedness in oppressing them.
- (2) The wicked command of the king. (a) Intended to prevent the increase of the Hebrews. (b) The spies sent to watch the Hebrews.
- (3) The birth of the baby. (a) The parents' joy. (b) Joy of the brother and sister, Aaron and Miriam. (c) Sorrow in the thought of the king's wicked command.
- (4) The plan to save the baby. (a) The making of the basket of bulrushes. (b) The careful placing of the baby in the basket. (c) Setting the basket afloat on the Nile. (d) The mother's *trust in God* and prayer to him. (e) The watch of Miriam the sister.
- (5) The baby saved and cared for. (a) The princess with her attendants comes to bathe in the river. (b) The baby is discovered and

saved. (c) The mother called and given the baby to nurse. (d) The return home.

(6) The thankfulness of all in the home for *God's wonderful care*.

Desired results (impressions): Strengthening of the impression already gained of God's control of all things; not limited to the use of one class of agents; here he uses people to do his will. God's love leads him to care for those in need. The parents of Moses trusted in God just as Elijah did; they did all they could to help; and God cared for their precious baby Moses. We must trust in God's care and do all we can to help him in caring for all.

Memory verse: "The Lord is good," Ps. 34:8.

Lesson 4. Caring for Ishmael and Hagar.

Lesson material: For story—Gen. 21:8–20. For study—Gen. 16:1–16; 1 Kings 19:1–8; "Men of the Bible" series, *Abraham*, pp. 88–95.

Illustrative material and suggestions: Pictures—"Hagar and Ishmael in the Wilderness," by Murat; "Hagar and Ishmael in the Desert," by Coply; "Hagar and Ishmael," by Liska. Blackboard—Print the memory verse in neat lettering and uncover when needed. Sand-table: Present the desert scene; tents of Abraham in the distance; some small shrubs, concealed well.

Connecting links: Briefly review the last two lessons, comparing the ways in which God cared for Elijah and for Moses, the little baby boy. Our lesson today tells of God's care for an older boy and his mother who were lost in a desert.

Preparation: Describe a desert. Compare with some known barren land. Speak of the heat and the scarcity of water. Recall times when the children have taken long journeys on hot days—have become very thirsty. Show need of water to sustain life. Our story today is of a boy and his mother traveling in the desert, and how God cared for them.

Presentation: Present the story matter in the following detail:

- (1) The great chief Abraham. (a) His home and household—description. (b) His two sons, Ishmael and Isaac. (c) Abraham and Hagar plan for Hagar's journey.
- (2) The departure for Egypt—Hagar's old home. (a) Preparations—securing of food, drink, etc. (b) The start early in the morning. (c) The journey as far as the desert.
- (3) In the desert. (a) The barren country, the heat, the difficulties of travel. (b) At last the drinking water all used. (c) Ishmael's cry. (d) Hagar's prayer to God. (e) God hears the cry and the prayer. (f) God answers by *showing Hagar* the well of water.
- (4) Hagar's and Ishmael's thankfulness to God for his care.

Desired results (impressions): Deepening of the impression of God's knowledge of our needs, and of his love which leads him to care for

those in need. Elijah trusted God and was cared for; the parents of Moses trusted God, and their baby was cared for; Hagar trusted God and prayed to him, and he cared for her boy and herself in the desert. He cared for them by *guiding* the mother. God hears prayer today and cares for those who trust him. We must trust him and pray for his care.

Memory verse: "The Lord is good," Ps. 34:8.

Lesson 5. Caring for many people.

Lesson material: For story—Exod. 16:1-36; 17:1-6; Numb. 20:1-11; Josh. 5:12. For study—Deut. 8:3; Numb. 11:4-9; Matt. 15:32; article "Manna" in *Bible Dictionary*; *Hours with the Bible*, by Geikie, Vol. II, pp. 120-28.

Illustrative material and suggestions: Pictures—"Moses Striking the Rock," by Raphael; "Water-Carriers;" "The Caravan in the Desert." Blackboard—Desert scene; mountains in the background; plains dotted with tents. Print the words of the memory verse of preceding lessons over the scene. At the close of the lesson add the words *to all*, making the new memory verse (see Ps. 145:9), and underneath the picture print the words (recalled from the children) *Elijah, Moses, Ishmael, Many People*.

Connecting links: Review briefly the last lesson. We have seen how God in different ways cared for one of his servants, Elijah; for a little baby boy, Moses; and for a boy and his mother, Ishmael and Hagar, who were lost in the desert. But God can care for a great many just as easily as he can for one, and our story today tells of his care for a great many people.

Preparation: Recall to mind what the class knows of a desert (review the last lesson for this). Question upon a journey some of the class may have taken. What was needed in traveling? Food and drink. Sometimes we can stop at stations and get food, but at other times we have to take a supply with us. What would happen if the supply of food and drink gave out? Our story today is about how God cared for a great many people who were traveling in the desert when their supply of food and drink gave out.

Presentation: Present the story matter in the following detail:

- (1) The Hebrews in Egypt. (a) Their great numbers. (b) The oppression by the wicked Egyptian king. (c) God's plan for their deliverance. (d) Moses appointed their leader and guide. (e) He gives directions about the journey.
- (2) The preparations for the journey. (a) They gather together all their possessions—flocks, herds, household goods, etc. (b) They prepare large quantities of food, many skins of water. (c) Their final preparations; last meal; during the night ready for an early start.

- (3) The journey. (*a*) The great numbers who started. (*b*) The difficulties of the journey. (*c*) God's care given — protection, guidance, at Marah, etc.
- (4) In the wilderness or desert. (*a*) The bread gives out. (*b*) They murmur against Moses. (*c*) God's promise of food. (*d*) The wonderful supply of manna. (*e*) The manna given until they come to the end of their long journey. (*f*) The memory portion. (*g*) The water brought from the rock at Rephidim.

Desired results (impressions): Widening and deepening of the impression of God's care and control to include all people. The largeness of God's love — not confined to a few nor to any one class of people. Our love in helpfulness must not be given to a few only, but must go out toward all.

Memory verse: "The Lord is good to all," Ps. 145:9.

Lesson 6. Caring for us.

Lesson material: For story — Matt. 6:25-32; 10:29-31; Pss. 34:10*b*; 107:1. For study — Luke 12:22-30; Pss. 145:8-21; 107:35-38; Phil. 4:19.

Illustrative material and suggestions: Pictures—"Swallows" and "Sparrows," by M. Laux; "Apple Blossoms," "Golden Rod," "Iris," "Ruby-Throated Humming Birds," "Bluebird," "Robin," Nature Study Publishing Co.; "The Angelus," by Millet. Blackboard — Print the memory verse in neat lettering and uncover when needed.

Connecting links: Briefly review the preceding lessons, recalling the ways in which God cared for the different ones. He cared not for the few, but for the many; not for men alone, but for children, boys and girls, and women. Will God care for us as he did for those about whom we have been studying? Our lesson today will answer this question.

Preparation: Speak of the parents' care for different things in the home. To what do they give the most care? How strange it would be not to care for what we love best. Our story today tells us something more about God's love — of his care, and of what he has promised to do.

Presentation: Present the story matter in the following detail:

- (1) God's care for the birds. (*a*) The great number of birds of all kinds. (*b*) They do not sow, nor reap, nor gather into barns. (*c*) God knows their needs, continually thinks of them, and supplies them with food.
- (2) God's care for the flowers. (*a*) The great variety of flowers. (*b*) They do not toil nor spin. (*c*) They live but a little while. (*d*) But are made very beautiful by God.
- (3) God's love for us. (*a*) We are of more value than all the birds and flowers. (*b*) God knows all about us. (*c*) He never forgets us.

(*d*) He wants us to trust him. (*e*) He promises to care for us in every way.

- (4) Our thankfulness to God for all his goodness—use here the “Angelus” picture. (*a*) For food, clothing, shelter. (*b*) For parents and teachers. (*c*) For companions, books, etc.

Desired results (ideas): A clear idea of the goodness of God in *caring for each one*. A clear recognition of the fact that God promises to care for each one. An outgoing of the child’s nature in a personal *trust* in God for all things, and thankfulness to him for his many blessings.

Memory verse: “He careth for you,” 1 Pet. 5:7*b*.

Lesson 7. Helping God care for all.

Lesson material: For story—Prov. 12:10*a*; Gen. 24:19, 20, 31, 32; Exod. 2:16, 17; 3:1; Ps. 23:2*a*; Luke 6:35, 36.

Illustrative material and suggestions: Pictures—“The Pet Bird,” by von Bremen; “At the Watering Trough,” by Dagnan-Bouveret; “Feeding the Hens,” by Millet; “The Sheepfold,” by Pierce; “Kiss Me,” by Holmes. Blackboard—Print the memory verse in neat lettering and uncover when needed.

Connecting links: We have had many lessons, many stories, which show us that God cares for all things. But he does not do this work all alone; he has helpers. In our story today we shall learn something about his helpers.

Preparation: Question concerning the children’s interest in the things in their own homes. Do they take care of their own things? Do they help mother and father take care of their things? Why do they do this? (Love.) Do mother and father like to have them do this? Our story today is about our heavenly Father and what he wants his children to do for him.

Presentation: Present the story matter in the following detail:

- (1) People who love God show their love. (*a*) They remember his care for all things. (*b*) They are kind to all. (*c*) By so doing they are like God—they help him
- (2) Helping in the care of animals. (*a*) Rebekah and Laban caring for the camels—giving food and drink and shelter. (*b*) Moses caring for his flock—leading them to food and drink provided by God. (*c*) David caring for his flock—giving them food and drink and rest.
- (3) Helping in the care of people. (*a*) The poor widow helping God care for Elijah. (Review from Lesson 2.) She gave what she had. God used what she gave. God gave her much more. (*b*) Miriam helping God care for Moses. (Review from Lesson 3.) Miriam watching baby Moses. She asks the princess if she shall call a nurse. She calls the baby’s mother to be the nurse.

- (4) We must help in the care of all. (a) God cares for all—is kind to all. (b) We are his children. (c) We must try to be like him. (d) We must help in the care for all and be kind to all.

Desired results (ideas linked with desire): Reviving in consciousness the thought of God's universal care—extending to all living things. He is our Father; we are his children. This is one way of showing to him our love and thankfulness.

Memory verse: "Love . . . is kind," 1 Cor. 13:4a.

Lesson 8. Review.

Plan: Try to lead each child to express himself freely—in his own words and in his own way and order—along the following lines:

- (1) The need of care for all.
- (2) Different ways in which God cared for people.
- (3) The love of God in caring for all.
- (4) What God has done for each child.
- (5) The love of God—personal—for each child.
- (6) Our thankfulness to God.
- (7) Our thankfulness and love shown by helping God—by trying to be like him—by being kind to all.
- (8) Ways in which each may have helped God.

In connection with the above plan of developing the review thought use the pictures and blackboard when needed.

Desired results: Correcting any wrong impressions which may have been received. Making permanent the right impressions and ideas gained, by a free expression of such on the part of each child. Strengthening of the *desire* to help in caring for all by suggestions from the class and the teacher.

In presenting such a course to the child mind the teacher must constantly consider the stage of development of the children and appeal to the senses largely, and also to the imagination, for which activity, however, an objective basis should be supplied. One must beware of presenting generalizations and abstractions. The true and the good are to be given concretely, the story matter being presented as a unit and the child led by slow, easy steps to a clear perception of definite aspects of such truths as are within his comprehension and which seem to be called for by his condition. The teaching should be as indirect as possible, the child's mind being led more by suggestion than by direct statements. Conscience, which is but slightly developed during this period, should not be depended upon as an important factor in the child's religious education; habit, the result of imitation of environment, and the power of suggestions presented by the teacher being the determining factor.

PART II.

BOYHOOD PERIOD. THE JUNIOR DEPARTMENT.

In this department there would be four grades, the children remaining in each grade one year.

During this period the interest in natural phenomena, *i. e.*, science, continues. The idea of law which the boy gains from his science studies may be used to help him understand that law also reigns in human affairs, and that God is ruling the nations as well as nature. The relation of God's laws in the sphere of human nature to his blessings may also be in a measure understood by means of the analogous relation between natural laws and their penalties. The dominant literary interest² changes from the fairy and folk-lore story to that of history, in which the "main interest . . . follows the strong lines of action and asks for a clear presentation of persons, places, relations of cause and effect; to which may be added in due but slight proportion, time, ethics, expansive detail." Professor Wissler's study³ indicates that the children are most interested at this period in stories of life, and in those which have a definite moral content, the force of which will be felt and appreciated. He also found that the complete narrative makes a lasting impression, while the story in outline is treated as uninteresting. This, then, seems to be the period in which to present the great historical events recorded in the Old and New Testaments, and also a selected number of events in the development of the kingdom of God since the time of the apostles. In this presentation care must be taken to make the persons, places, and causes and effects stand out prominently, that the child's interest may be gained and held; and also to have each lesson a complete narrative, that the unity of the matter may make its own impression.

JUNIOR COURSE.

1. Basal principles.
 - a) Course *historical*.
 - b) Selected matter.
 - (1) Organically related (historically).
 - (2) Suggested moral-religious truths adapted to the needs of the children.
 - (3) Adapted in form to the interests of boyhood and girlhood.
2. Sources of material.
 - a) Bible—Old and New Testaments.
 - b) Missionary literature.

² BARNES, *Studies in Education*, p. 47. ³ *Pedagogical Seminary*, Vol. V, p. 523.

3. General outline of courses.

General subject for the four years: God the World-Ruler.

a) Grade A, nine to ten years.

Subject: God the World-Ruler—ruling and blessing a people.

Sec. 1. The story of ancient Israel.

Sec. 2. The story of the Judges.

Sec. 3. The story of the great kingdoms.

Sec. 4. The story of the smaller kingdoms.

Sec. 5. The story of the exile.

Sec. 6. The story of the return and new settlement.

The Old Testament books are to be studied as follows: With sec. 1, the Hexateuch; with sec. 2, Judges and Ruth; with secs. 3 and 4, Samuel, Kings, Chronicles; with secs. 5 and 6, Ezra, Nehemiah, Esther. In separate groups, but related to the times: the books of song and wisdom—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon; the books of the great teachers—major prophets, minor prophets.

Memory work: The Ten Commandments in full; Pss. 1 and 19.

Other work as the school may elect.

b) Grade B, ten to eleven years.

Subject: God the World-Ruler—ruling and blessing the nations.

Sec. 1. The story of Jesus, the nations' greatest teacher and helper.

(1) Jesus' boyhood. (2) Jesus the teacher. (3) Jesus the worker.

(4) Jesus the king.

The New Testament books studied with the above: the four gospels.

Memory work: The Sermon on the Mount.

c) Grade C, eleven to twelve years.

Subject: God the World-Ruler—ruling and blessing the nations (continued).

Sec. 2. The story of the first great teachers and missionaries. (1) Working in Jerusalem. (2) Working in Samaria. (3) Working in Syria. (4) Working in Asia Minor. (5) Working in Europe.

The New Testament books studied with the above: the book of Acts, the epistles of Paul, James, Peter, John, and Jude, and the book of Revelation.

Memory work: 1 Corinthians, chap. 13, and other work as the school may elect.

d) Grade D, twelve to thirteen years.

Subject: God the World-Ruler—ruling and blessing the world.

Sec. 1. The story of the great teachers and missionaries to the time of the Reformation.

Sec. 2. The story of the great teachers and missionaries of modern times.

Memory work: Songs of the church, and such other matter as the school may elect.

In teaching the historical lessons indicated in the above course we must continue to appeal to the senses. Pictures, blackboard sketches and diagrams, maps, and other illustrative aids must be freely used. The use of some objective aid is especially called for in attempting to give the child any clear conception of the time periods studied and the chronological sequence of the lessons, as his time sense is still weak. As verbal memory is strong during this period, the names of the books of the Bible, with certain facts concerning each one, together with various choice selections from those books, should be stored away in the memory. Whatever is selected to be thus memorized should be chosen with a view to its usefulness in further Bible study or for its moral-religious content. Taken as a whole, the teaching of this period should give the boy a fairly clear idea that God is *law*, as the childhood period ought to impress him with the fact that God is *love*.

PART III.

YOUTH PERIOD. INTERMEDIATE DEPARTMENT.

There are four grades or divisions in this department, a year being spent in each.

The interests of the period are varied and strong. Theologically it is a time of strong convictions, most conversions occurring at its close, or about the age of sixteen.⁴ It is the great ideal-forming period, when many and varied plans for the future are made.⁵ The predominant literary interest seems to be in legendary heroes, pioneers, and heroes in history, with a strong interest in the social side of historical study. These facts seem to point to the use of biographical matter as that best adapted to the ends in view and the conditions of the youth, and especially to the presentation of the life and work of the ideal God-man, Jesus the Christ, the perfect type of a self-sacrificing, self-denying, complete manhood. The presentation in concrete form of the essential elements of an ideal human character will tend to stir the emotional side of the youth's nature and eventually win him to a natural expression of allegiance to Him who combines all these elements in his person—the typical man, Jesus.

⁴ STARBUCK, quoted by LANCASTER, *Pedagogical Seminary*, Vol. V, p. 65.

⁵ LANCASTER, "Psychology and Pedagogy of Adolescence," *Pedagogical Seminary*, Vol. V, pp. 80 ff.

INTERMEDIATE COURSE.

1. Basal principles.
 - a) Course *biographical*.
 - b) Selected matter.
 - (1) Organically related—parts to the whole.
 - (2) Suggested moral-religious truths adapted to the needs of the scholars.
 - (3) Adapted in form to the interests of youth.
2. Sources of material.
 - a) Bible—Old and New Testaments.
 - b) Biographical literature.
3. Outline of courses.

General subject: Great Men and Women and their Deeds. (Revealing God in human character.)

 - a) First year, pupils thirteen to fourteen years of age.
 - Sec. 1. Great men and women of the Old Testament.
 - Sec. 2. Memory work: Selections from the writings of these characters.
 - b) Second year, pupils fourteen to fifteen years of age.
 - Sec. 1. Great men and women of the New Testament. (1) The life of Jesus the Christ.
 - Sec. 2. Memory work: Selections from the recorded sayings of Jesus.
 - c) Third year, pupils fifteen to sixteen years of age.
 - Sec. 1. Great men and women of the New Testament (continued). (2) The lives of the apostles. (3) Other men and women of apostolic times.
 - Sec. 2. Memory work: Selections from the writings of these characters.
 - d) Fourth year, pupils sixteen to seventeen years of age.
 - Sec. 1. Great men and women of post-apostolic times. (1) Great men and women of the early church. (2) Great men and women of modern missions. (3) Great men and women in the world's service.
 - Sec. 2. Memory work: Selections from the writings of these characters.

During this period there is a great increase in vitality and energy, the emotional activity being especially strong. This activity is bound to objectify itself in some way, and much of the future welfare of the youth depends upon a right outlet. In presenting the biographical lessons outlined above, the teacher should seek to emphasize those elements in the characters studied which tend to objectify themselves in social service, that thus the scholars in forming their ideals may see clearly that the highest type of Christian character is that expressed

in the life of Jesus, who "came not to be ministered unto, but to minister." Such a method of presentation will also suggestively guide the pupils' activities into the most helpful channels. As the verbal memory is still strong, the memorizing of carefully selected material should be continued. The power of inference develops strongly at this time and should be actively engaged by the teacher, who should lead the youth to do his own reasoning and his own moralizing. The Bible schools, past and present, have suffered from *too much moralizing on the part of the teacher*. Conscience is developing, and in this period is an important factor in religious education, and should be appealed to as much as possible. At the same time we must remember that it is a very uncertain quantity, seeming well developed in some and sadly lacking in development in others.

PART IV.

EARLY MANHOOD AND WOMANHOOD PERIOD. SENIOR DEPARTMENT.

In this department there are four grades or divisions, one year being spent in each.

Many of the characteristics of earlier periods continue their development in this, while others lose their strength. Religion⁶ becomes full of meaning, and after a period of doubt, more or less prolonged and severe, becomes crystallized into fixed principles of conduct toward God and man. All the mental powers at this time should be fairly well developed. This seems to be the period in which to present the Christian religion in its genesis and growth, together with its fundamental truths, and such evidence for its divine character as shall give to the young man a reason for his faith.

SENIOR COURSE.

1. Basal principles.

a) Course *philosophical*.

b) Selected matter.

(1) Organically related—a system of truth in its genesis and growth.

(2) Suggested moral-religious truths designed to meet the needs of the students.

(3) Adapted in form to the interests and powers of young manhood.

2. Sources of material.

a) Bible—Old and New Testaments.

b) Special literature bearing on the subjects studied.

⁶LANCASTER, "Psychology and Pedagogy of Adolescence," *Pedagogical Seminary*, Vol. V, pp. 61 ff.

3. Outline of courses.

General subject : The Christian and Other Great Religions of the World.

(Revealing God the source and giver of truth.)

a) First year, pupils seventeen to eighteen years of age.

General subject : The Christian religion.

Sec. 1. Its development. (1) Genesis and growth in apostolic times.

(2) From apostolic times to the Reformation. (3) From the Reformation to the present time. (Including denominational church history.)

b) Second year, pupils eighteen to nineteen years of age.

General subject : The Christian religion (continued).

Sec. 2. Its evidences.

Sec. 3. Its sacred books.

c) Third year, pupils nineteen to twenty years of age.

General subject : The Christian religion (continued).

Sec. 4. Its fundamental truths. (1) Relating to God. (2) Relating to the individual. (3) Relating to society.

d) Fourth year, pupils twenty to twenty-one years of age.

General subject : Other great religions of the world.

Sec. 1. Zoroastrianism.

Sec. 2. Brahmanism and Hinduism.

Sec. 3. Buddhism.

Sec. 4. Confucianism.

Sec. 5. Mohammedanism.

PART V.

MANHOOD AND WOMANHOOD PERIOD. ADULT DEPARTMENT.

In this department the various classes study such subjects as will prove the most helpful and interesting, all the work in this department being elective. Courses like the following are suggested :

- (1) Old Testament Prophecy.
- (2) The Bible as Literature.
- (3) The Social Teachings of Jesus.
- (4) The Social Teachings of the Apostles.
- (5) The Wisdom Literature of the Bible.
- (6) The Composition of the Bible.
- (7) The History of Modern Missions.
- (8) Development of Religious Thought in the Old Testament.
- (9) Development of Religious Thought in the New Testament.

SUMMARY.

THE PRIMARY DEPARTMENT.

KINDERGARTEN GRADES.

Source of material : *Nature*.

The teaching a revelation of *God the Workman*. Power, wisdom, love, rule ;
basis for reverence, trust, love, obedience.

PRIMARY GRADES.

Sources of material : *Nature, Bible, missionary literature*.

The teaching a revelation of *God the Loving Father*.

Sec. 1. Providing for his children's needs.

Sec. 2. Providing wise laws.

Sec. 3. Providing guidance and help.

JUNIOR DEPARTMENT.

Sources of material : *Bible, missionary literature*.

The teaching a revelation of *God the World-Ruler*.

Sec. 1. Ruling and blessing a people.

Sec. 2. Ruling and blessing the nations.

Sec. 3. Ruling and blessing the world.

INTERMEDIATE DEPARTMENT.

Sources of material : *Bible, biographical literature*.

The teaching a revelation of *God the Character-Former*.

Sec. 1. Biographies of Old Testament characters.

Sec. 2. Biographies of New Testament characters.

Sec. 3. Biographies of characters of post-apostolic times.

SENIOR DEPARTMENT.

Sources of material : *Bible, special literature*.

The teaching a revelation of *God the Source of Truth*.

Sec. 1. The Christian religion.

Sec. 2. Fundamental religious truths.

Sec. 3. The other great religions of the world.

ADULT DEPARTMENT.

Sources of material : *Bible, special literature*.

The teaching a revelation of *God the Eternal King*.

All work in this department elective. Each class elects such subjects as will be the most helpful and interesting.

That the curriculum here presented is crude the author is well aware ; that it will meet with much opposition, especially from those who are wedded to the present International system of Bible lessons, is to be expected ; that it may attract the attention of those who are

qualified to aid in the solution of the great problem, and enlist their sympathy, support, and thought in the preparation of something more nearly adequate to the need, is a thing for which all may earnestly hope. Speaking of the importance of this work of religious training, and the duty of the students of pedagogy thereto, Dr. A. Caswell Ellis says:⁷

The provisional arrangement, growing out of the abuses of religion and the other necessities of the time, by which religious training has been divorced from the schools and considered beyond the pale of pedagogical science, must soon give place to the inevitable demand of nature. However useful such a separation has been in bridging over periods of retrogression and bigotry in both religion and pedagogy, permanently to keep religious and secular education separated is doing violence to our souls and trying to tear apart what is by nature one. The old faculty psychology is gone, a brighter era of religious toleration seems near, and now *pedagogy must accept and own her whole field and face its problem of religious education squarely. To yield it longer to the theologians or to special providence is a criminal shirking of duty.*⁸

Whether the solution of this great question lies within the Bible-school system or the public-school system is for the future to determine; the obligation of pedagogical science to religious training must be clearly seen and definitely accepted by educators at the present time.

Very little work has been done in this direction, the following articles and books containing all that is known to me as bearing directly on the subject: A. CASWELL ELLIS, "The Sunday-School Work and Bible Study in the Light of 'Modern Pedagogy,'" in *Pedagogical Seminary*, IV, pp. 3 ff. WALTER E. HERVEY, "The Sunday Schools," in *Review of Reviews*, December, 1896. GEO. E. DAWSON, "Suggestions as to the Basis of a Sunday-School Curriculum," in *Transactions of the Illinois Society for Child Study*, Vol. IV, Nos. 1 and 2, pp. 10 ff. MARGARET J. HAVEN, *Bible Lessons for Beginners*, published under the auspices of the New Jersey Sunday School Association, at Trenton, N. J. MINA B. COLBURN, *A One Year's Course of Lessons for the Kindergarten Grade in the Sunday School*, privately printed for use in a New York church. FREDERICA BEARD, *The Kindergarten Sunday School*, published by the Pilgrim Press, Boston. FLORENCE U. PALMER, *One Year of Sunday-School Lessons for Young Children*, published by the Macmillan Co., New York. MARY E. HUTCHESON, "The New Education Series": *Primary Lessons for Church Sunday Schools*, published by the author, Columbus, O. LILLIE E. AFFOLTER AND F. E. BELDEN, *Bible Object Lessons and Songs for the Little Ones*, published by the Bible Kindergarten and Music Co., Chicago. MRS. WILSON, *Love, Light and Life for God's Children*, published in St. Louis. *International Primary Lessons*: an optional course for one year (1896) prepared under the auspices of the International Lesson Committee. *Bible Study Union Lessons*, published in Boston.

⁷ *Pedagogical Seminary*, Vol. V, p. 195. ⁸ Italics mine.